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When one finds so distinguished an historian of Greek literature as Maurice Croiset (Vol. V, p. 897) assuming, on the strength of the passage in Eunapius, that Gallic commentaries by Julian once existed, one realizes the necessity for such investigations as those of von Borries and Koch, which go far toward a final estimate of the true value of Ammianus and the other biographers of Julian.

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KAISER JULIAN'S RELIGIÖSE UND PHILOSOPHISCHE ÜBERZEUGUNG.
VON WILHELM VOLLERT. ("Beiträge zur Förderung christlicher Theologie.") Gütersloh: Bertelsmann, 1899. Pp. 106. M. 1.40.

IN the religious convictions of the emperor Julian several factors are to be traced. His scholastic temperament inclined him to the only literature that could satisfy his tastes; in the course of his studies he came in contact with Neoplatonists and theurgists, who fostered and traded on his natural mysticism; his hatred of Constantius and the court party was extended to the state religion; finally he saw in the restoration of Hellenism a glittering opportunity for the satisfaction of that personal vanity which can never be left out when one reckons with the emperor Julian. There is nothing new and little to criticise in Vollert's sketch of Julian's religious and philosophical convictions; nothing certainly that will supersede Naville's handling of the subject, now more than twenty years old. Vollert contrasts Julian with Marcus Aurelius, with whom he has often been compared. Superficially the analogy is alluring, but a closer scrutiny is disastrous to Julian. The steady vision and self-abnegation of the one are a foil to the ill-regulated mysticism and restless egotism of the other; Stoicism had braced Marcus Aurelius, while Neoplatonism led Julian astray. Of late years scholars have been chary of accepting the reports of Julian's Christian historians, but in his survey of the development of Julian's religious and philosophic convictions Vollert draws indiscriminately on all the sources. He is not always abreast of the latest discussions of Julian's personal history; *e. g.*, on p. 14 he gives, without comment, the date 344 for Julian's consignment to Macellum, though Sievers and Koch agree on the year 341. On p. 23, following Eunapius, he accepts the theory that Julian twice visited Greece, though it seems more probable that he went to Athens only once, in 355, through the influence of the empress Eusebia. Vollert's bibliography is by no means complete.

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